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For "The Friend."

Diary of Samuel Scott.

(Continued from page 349.)

1th.—This week has, for the most part, passed pretty comfortably; the fruits of righteousness, 'which is sown in peace,' for the most part, been prevalent until morning; when petulance sorrowfully failed. The usual plea for petulance is occasion; but what provocation can be ed, as a sufficient cause for transgressing the law of love? Where are the fruits of 'charity which suffereth long,' which is of being easily provoked 'beareth all things.' Where is the gentleness and meekness of Christ Jesus; who when he was reviled not again; but committed himself to him that judgeth righteously? Constantly, I went to the week-day meeting of condemnation; which was measurably abated under the ministry of our worthy friend, Samuel Nottingham; whom, after dinner, accompanied to Dunkirk's farm; where, the days of our youth, we were both frequently at the house of our deceased friend, John Grubb; who was a tender nursing father to those who loved the truth, but hath since been removed from works to rest; having, in the meridian of human life, fallen asleep in Christ.

2th.—In the forenoon, myself and wife with our beloved friend, Samuel Nottingham, in a chaise to Ware; a meeting there appointed at Samuel's request, in which I was particularly enlarged in an evangelizing ministry; and after his having been exercised in supplication, a solemnity in silence ended the assembly, uncommon in these low degenerate days. An eminent dissenting minister who was present, on his going out, blessed Samuel in a very affectionate manner, and others, not of our Society, expressed satisfaction.

3th, First-day.—Myself and wife set out seven in a chaise; and baiting at Hitchin, proceeded to the general meeting at Clifton; reached Hartford about nine in the evening. Notwithstanding the length of the journey and excessive heat of the weather, I home without languor or weariness; an ample and adorable mercy. The meeting large, many of other professions being

present; some of whom appeared sober and serious, but others restless enough: S. Crawley, H. Kite, and Samuel Nottingham, respectively appeared in testimony. The members of our Society are too generally 'uncircumcised in heart and ear;' yet to the posterity of a people once highly favored, is the 'dew of heaven' frequently diffused, both in a ministerial and immediate manner, in their assemblies: from whence I am persuaded, did not their goodness pass away, 'as a morning cloud and as the early dew,' the Lord of infinite mercy would make many of them as polished shafts in his quiver; and in his quiver would he hide them. For many weeks past, both in a spiritual and corporeal sense, my days have been passed in weakness, and wearisome nights have been my allotment; but for a short time immediately preceding, my sorrows had been rather alleviated. Although great has been my spiritual poverty, and manifold my defects; yet in some good degree I have been enabled to seek the Lord, and the word of his holiness: 'I have sought him, but I have found him not.' Nevertheless, if 'he standeth behind the wall, if he looketh forth at the windows, showing himself through the lattice,' adoration and thanks are due to him forever.

29th.—Both meetings were held in silence; in the forenoon some solemnity attended; and various allusions to passages in the Old Testament were immediately suggested, respecting the necessity of our ascent in spirit, from that which is visible to that which is invisible; from earth to heaven, in and by Christ, the heavenly Elijah, the prophet and high-priest; who hath consecrated for us a new and living way through the veil, that is to say, his flesh.

Ninth month 4th.—The most part of this week, bodily pains have been relaxed, and desires after the 'increase which is of God' have been freshly renewed: this day, I spoke unadvisedly, and closed the week under condemnation.

5th.—Notwithstanding, in the night and morning, I suffered compunction for the errors of the preceding day, before I went to meeting, a religious calm covered my spirit; which was measurably maintained during the course of three succeeding meetings, under a sense of immense and unmerited obligations to divine grace and providence. More often than the morning, I desire an advancement in the paths of peace and piety; but iniquities prevail against me, and because of them I am wounded as with the wound of an enemy; with the chastisements of a cruel one. My wounds are grievous, but are they incurable; is there not yet balm in Gilead? is not the God of peace able to bruise Satan under my feet? that, before I die, 'mercy and truth may meet, and righteousness and peace kiss each other,' to the glory of him, who is God over all, blessed forever.

25th.—This week I perused the sixth and seventh numbers of the Theological Miscel-

lany. I found in some of the more early numbers some instructive essays, comporting with that doctrine which is according to godliness; but there appearing in the sixth number an essay, tending to deprive believers of an inestimable privilege, purchased by the Redeemer's blood, I esteem it my duty 'to contend for the faith which was once delivered to the saints.' The purport of the essay is, to represent the Spirit, which giveth life, inseparable from the letter, which kills; to render the means equal with the cause; to depreciate the heavenly oracle, which is within; and to limit Him, whose understanding is unsearchable, and who 'giveth not account of any of his matters.' Whence learned this author, save from popish school-men, that the canon of scripture is closed; and that no revelations are now necessary to render the things, which are already revealed, effectual to the conversion of sinners, the consolations of saints, and the salvation of souls? By the doctrine which is according to godliness, the Scriptures appear to be a declaration of the things which were, and are, most surely believed; 'profitable for doctrine, reproof, correction, and instruction in righteousness;' that the man of God may be perfected through that faith which is in Christ Jesus; which faith 'is the gift of God;' who hath shined in the hearts of believers, 'to give them the light of the knowledge of the glory of God, in the face of Christ Jesus.' Which divine light and knowledge, and not the bare letter as an outward testimony of the truth, is the treasure which believers have in their 'earthen vessels, that the excellency of the power may be of God,' and not of any means in itself, however glorious. Again, says the author, 'common sense, a Bible, and a right spirit, will always inform a Christian what is his present duty.' The spirit of Christ only is a right spirit, to whom righteousness alone belongs; which, he promised his immediate followers, should guide them into all truth, and show them things to come; which promise of the Holy Ghost, his office, and constant abiding with the saints, was not to them only; but, according to the express testimony of an apostle, 'to their children, and to all them that were afar off; even as many as the Lord our God shall call.' Notwithstanding the errors of the author, in confining the Spirit to the letter; and the Word, which 'was in the beginning with God,' to the words which he hath spoken; pertinent are the cautions contained in the essay, against an anxious solicitude in the saints respecting future events; or to hasty and positive determinations on inward feelings and impulses, either respecting themselves or others. It is 'the Spirit which beareth witness,' and its witness is invariably true: but many have been the mistakes of believers, respecting what have been the testimonies and impulses of the Spirit, and those of their own inflated imaginations: the Spirit is infallible, but man is fallible. The Lord can speak in-

ternally with a voice full of power; but if he speaketh otherwise 'who shall say unto him what doeth thou?' In wisdom all his words are spoken; that the faith and patience of the saints may be approved, and that in the silence of all flesh, the trumpet may give a certain sound. The misapprehensions of men, respecting the Spirit's teaching, operate no more against its validity and sufficiency, than their manifold errors in respect to the doctrines contained in Scripture, against the divinity and authenticity of those sacred truths. The Holy Scriptures, and the testimonies contained in them, as opened by the Lord, the Spirit, are inestimably precious; and according to the eternal counsel of God, necessary for the building up of the saints, in the most holy faith: but let us not equalize the means with the cause, nor derogate from the power and glory of the Father, the Word, and the Holy Ghost; one God, blessed forever.

Tenth month 4th.—At the Monthly Meeting, altogether unexpectedly, came in our worthy friend George Dillwyn, late of Burlington, in North America: in the evening, I and my wife accompanied him, with many other Friends, to a meeting appointed at Ware, in which he ministered with much acceptance.

5th.—The aforesaid Friend attended a meeting appointed at Hartford, and in the evening, another at Hoddesdon, in both of which he was much favored in his ministerial labors.

6th.—After attending our week-day meeting, dear George Dillwyn left Hartford. By his late extensive labors amongst us, he has shown the proofs of an evangelical ministry; as a skilful workman, rightly dividing the word of truth, not seeking to gather the people to any thing of man, but to an experimental knowledge of the gift of God; 'the mystery hid from ages and generations;' 'Christ in them the hope of glory.'

19th.—I sat down in the week-day meeting at Horsleydown, in great weakness and poverty of spirit; but pretty soon the forgiveness proposed by our blessed Lord, when he said, 'If you forgive men their trespasses then will your heavenly Father also forgive you,' was suddenly impressed, and much illustrated in my mind, but not expressed. I would not willingly 'conceal the words of the holy One,' but am discouraged from speaking in the assemblies of the people, not so much because of them, but, rather, because I have not hitherto completely obtained victory over the enemies of my own house. May I, in my declining years, and in great debility of flesh and spirit, still be enabled to 'press after the mark for the prize of the high calling of God in Christ Jesus.'"

(To be continued.)

For "The Friend."

Notes on Microscopy.

(Continued from page 362.)

Through the thin and prettily striated shell we can discern, extending backward from the nose, and gradually drooping away from the hinge of the shell, a narrow tube containing a dark colored liquid. Below and parallel to this, is a longer and wider canal, which, before reaching the extremity of the shell, bends downward and ends in a sort of foot, terminating in two long, sharp claws. In front of this, we see something like another foot similar to this, but in all respects less well developed, and how adjusted to the body or the above described intestinal canal, not discerni-

ble on account of the continual motion of the adjoining parts, which consist of fins or paddles set in pairs, extending forward from the feet mentioned to the interior portion of the shell and all included within it. These, while life lasts, continue in rapid rhythmical movements, creating a current in the water which flows in through the opening of the bivalve shell in front, passes backward among the fins or paddles, and so out behind. On this current come, helplessly drifting along, small particles of whatever of use or uselessness the water may contain. Myriads of animalcules, of from one hundredth of an inch to one twenty thousandth of an inch in length, join in this involuntary procession, and from this extensive assortment our curious animal, no doubt, selects his fare. Much, however, that is refuse and vile, comes floating upon this tide—particles of vegetable or animal matter from which has already been extracted all that is capable of sustaining the life of so highly organized a being as that we have under consideration. When these particles are sufficiently large to be unpleasant to the creature, a sudden contortion of the hinder part of the body occurs, and away they go on the back flowing stream, having been nicely combed out by the long claws, and kicked away so rapidly that the eye can scarcely follow the motion.

Now comes to be described the most curious organ of all—the little transparent, ever-active heart! Yes, reader! as much a heart as thine own, and as useful too, to him, as thine is to thee. Better, indeed, in one respect than thine, inasmuch as nought of evil ever passes through it; for it is only of man's heart that it is said in holy writ, that it is deceitful and desperately wicked. Perhaps the most familiar article to which I may compare it, in regard to outline, is a tomato. Lying above the intestinal channel in the forward part of the shell, with its convex surface down, and that which represents the stem end upward or toward the hinge of the shell, it presents a most interesting and wonder-exciting view. Like the larger specimens of the fruit we have mentioned, it presents a variety of folds or creases in its outline, all terminating in that scar or cavity from which the stem has been separated; but unlike that fruit it allows the eye to penetrate its thin surface—to view the opening and closing of its delicate valve in unison with the expansion and contraction of the whole organ, and to trace the course of the vital fluid in its never ceasing round.

Most of my readers are aware that human blood and that of other vertebrate animals, is a nearly transparent fluid in which float a multitude of exceedingly small, disk-shaped bodies, which give to it its usual red color, and are commonly known as the blood corpuscles. So small and so numerous are they that a single drop of blood contains many thousands of them; but in the blood of the creature whose structure we have been examining, they exist much more sparsely, and considerable intervals are noticeable among them as they drive along through their accustomed channels. These, too, differ from those of the higher animals, being comparatively larger and less definite in their outline,—rather resembling accidental spaces between the other organs than the arteries, veins and capillaries we are accustomed to hear about. Starting from the anterior portion of the heart we see, freighted with the almost colorless

disks which roll over and over in their untary course, a nearly transparent tide at first progresses toward the eye. The little corpuscles whirling round together, diverging here and there to make seem casual rambles through the hollow ming apparatus near by, and then re backward among the restless paddles, appear again to the sight near the hinder of the shell.

The paddles referred to, are doubtless breathing organs, serving the double purpose of providing the stomach with food, bringing the blood in contact with the ing air, after which it journeys forward heart, which it may be seen entering at expansion, although the motion is too to furnish the best possible opportunity speed we would compare to that of the ance-wheel of a watch; but when the creature has been confined for several minutes small drop of water, and has probably exhausted the stock of air held in so the respiratory paddles first relax the tion, the heart beats more and more s and soon intermits its action for a time together. Motion is resumed after a while it is probable that unless the creature is ferred shortly to a more healthful s would soon again cease, never to be res

Reader, art thou fatigued with this meagre sketch of that plebeian creature common water-flea or *Daphnia*? I can assure thee that much remains unsaid, of which eyes have witnessed, and of what I am but thou wilt hereafter explore. I could tell of the curious compound eye and its monocentric motion; of the complicated membranes by which its swimming is effected; trace more minutely the internal arrangements of the creature's body; dilate upon features that a higher magnifying power reveals, and describe the eggs, ay and young, that some bear about within their protecting shells, but I will no more: all this leave for thee.

(To be continued.)

John Heald.

(Continued from page 370.)

Sixth mo. 29th. John Heald attended V water Monthly Meeting, and in the bu meeting, visited the women, and had an time in cautioning the women not to l away from the path of rectitude, by grati their desires for anything that was w Otherwise they would be forsaking living cies for lying vanities; they would be g up those precious enjoyments that atten Christian through time, and the endless that awaits the close of his life. If yielded to follow the tempter a little c the state of innocency, he would endeavor lead them further and further astray, they might not know how to return. When deep affliction overtakes them, might be plunged into distress, and not h how to obtain relief. But if they wer deavoring to follow in the right way, e they should experience a time of trial Hezekiah, when the prophet bade him his house in order, for he should die an live; they could apply with confidence to whom they had endeavored to serve, and has all power to bear up the drooping, ing soul.

He then called the attention of mother the subject of spirituous liquors, believi

be found best not to use them at all, or seldom. He cautioned them against engaging the use of it among the men, for who use it are in danger, let their religious experience be what it may. If husbands or sons should be ensnared by perance, and they had not been faithful in courageing the practice, they might see, it was too late, where they had failed in duty. He reminded some who might think that it was but little they could do, to own growth in religious experience; it was by faithful obedience to little things they had known blessings conferred upon them, which they once thought were reserved for dignified servants alone.

7th mo. 30th.—First-day. He attended meeting at the same place, which proved a great opportunity. He reminded those present under the Mosaic dispensation, worship was required; and though divers rites and ceremonies were to be observed, yet it was not acceptable without sincerity of heart; Moses declared to the people, "A prophet will the Lord your God raise up unto you among your brethren, like unto me; him ye shall hear in all things, whatsoever he shall say unto you, and whosoever will not hear his words, that prophet shall be cut off from among the people;" that this prophet was Christ, who, when He came, told His disciples, that the Son of man cometh and now is, when they who worship the Father, must worship Him in spirit and in truth, for the Father seeketh such to worship Him; that this spiritual worship is as indispensable to all, let their names as angels be what they may; that it is unprofitable to withhold this tribute from our Benefactor who has bestowed so many blessings upon us, has given us bread to eat and meat to put on, and innumerable other blessings, and has sent His well-beloved Son into the world that He should be offered up as a propitiatory sacrifice for the sins of the whole world; that He requires of us worship, obedience and praise, and to serve Him to the full of our understanding; that one cause why we are unable thus to fulfil their duty is that they have in younger life given way willingly and wilfully to that which was wrong, and have never been heartily desirous to seek and obtain reconciliation, and so they have remained estranged, and passed their lives in barrenness as to true enjoyment; but even those who are young in years have been enabled to make acceptable offerings, in accordance with the language of our dear Lord himself, when He said, "out of the mouths of babes and sucklings thou hast perfected praise;" and as these continue steadfast and watchful, they come to know an enlargement of those precious favors, and are made makers of things unspeakably good.

Elk Meeting, 7th mo. 2d, he mentions the attendance of part of a committee appointed by their last Yearly Meeting on the subject of spirituous liquors. John Heald was directed to caution some against being induced to continue their use, by the custom of former times; and referring to his own case, that having heard in his younger days the subject opened in good authority, he believed the testimony was owned by the Truth. He felt his own weakness, in opposing a practice which had been followed by worthy men, and was discouraged by the opinion of one esteemed for his medical skill, who thought spirits useful in the harvest field.

Whenever he gave way to the practice uneasiness had followed, and now he was confirmed in the belief that the testimony was a right one; and he feared that some well-concerned Friends by not attending to it, had lost their capacity for acceptable worship, and had retained only the outside appearance without the substance of religion.

At Randolph, on the 4th, after a time of heavy, silent exercise, he addressed those present, referring to the language of our Saviour, I will not send the multitude away fasting, lest they faint by the way. He afterwards spoke of the greatness of the favor showed us in that, in due time, the Saviour came into the world and was offered up a propitiatory sacrifice for the sins of the whole world, not a part but the whole; that it was inconsistent with the fulness of the terms, so to limit divine mercy, as to suppose that innocent little children that have done nothing, and could do nothing to bring themselves into existence, would be placed in endless misery, only for the improper conduct of a distant parent.

5th. He attended Rocky Spring Meeting, where he was concerned to bring to the view of those present the necessity in our religious meetings of endeavoring to keep the mind under exercise, and truly to wait upon God. For though we cannot command the Divine favor any more than we can command the rain from the clouds, yet the promise is, they that wait upon the Lord shall renew their strength. When the times of refreshing come, the sincere-hearted will be refreshed and their strength renewed; while those who sit idly, or with their minds running after visionary or fading, perishing things, may know nothing of it, and be as the pelican in the wilderness, that knows not when good comes.

After taking his seat, he arose again, and said that a want of love towards our fellow creatures would prove an obstruction to the performance of Divine worship, for if envy, hatred, malice or revenge remain in us, we are polluted, and cannot worship acceptably. We must learn to forgive injuries, though it is hard to forgive one who has injured us knowingly and wilfully. The doctrine our dear Lord inculcated, when he taught his disciples to pray, saying, "Forgive us our trespasses, as we forgive those that trespass against us." So we have no reason to expect that we shall be forgiven, but as we forgive one another.

This was the last meeting in this journey, of which any notice is contained in the memoranda.

Some of the bridges in China are of extraordinary beauty and magnificence. There is one near Pekin built entirely of white marble, elaborately ornamented. Others are found over the canals of still greater magnificence, and with a grand triumphal arch at each end; and some, instead of being built with arches, are flat from one side of the canal to the other, marble flags of great length being laid on piers so narrow and airy that the bridge looks as if it were suspended in the air. From the amazing facilities afforded by the numerous canals for transportation of goods by water, these bridges do not require to be built of great strength, for only foot passengers use the bridges, which is the reason they are of such an elegant and fanciful construction. These bridges are built with a number of arches, the central arch being about forty feet

wide and high enough for vessels to pass without striking their masts. The great elevation of these bridges render steps necessary. They resemble, in this respect, the old bridges of Venice, on which you ascend by steps on one side and descend on the other in the same way. Chain bridges were not made in this country for more than eighteen centuries after they were known in China.—*Late Paper.*

Selected for "The Friend."

Christianity, Humility.

No principle short of Christianity is strong enough to impel us to a study so disagreeable as that of our faults. Of Christianity, humility is the prime grace, and this grace can never take root and flourish in a heart that lies in ignorance of itself. If we do not know the greatness and extent of our sins, if we do not know the imperfection of our virtues, the fallibility of our best resolutions, the infirmity of our purest purposes, we cannot be humble; if we are not humble, we cannot be Christians.

But it may be asked, is there no end to this vigilance? Is there no assigned period when this self-denial may become unnecessary? No given point when we may be emancipated from this vexatious self-inspection? Is the matured Christian to be a slave to the same drudgery as the novice? The true answer is—We may cease to watch, when our spiritual enemies cease to assail. We may be off our guard when there is no longer any temptation without. We may cease our self-denial when there is no more corruption within. We may give the reins to our imagination when we are sure its tendencies will be toward heaven. We may dismiss repentance when sin is abolished. We may indulge selfishness when we can do it without danger to our souls. We may neglect prayer when we no longer need the favor of God. We may cease to praise him when he ceases to be gracious to us. To discontinue our vigilance at any period short of this, will be to defeat all the virtues we have practised on earth, to put to hazard all our hopes of happiness in heaven.—*Hannah More.*

An Intelligent Dog.—The *Nashua Telegraph* relates the following incident:—A family residing near the railroad allowed a girl, aged five years, to play about the yard of their dwelling on pleasant days, with a Newfoundland dog. One day the child left the yard and wandered off, accompanied by the dog, who seemed to feel that it was his duty to watch her. In a little while the two came to a railroad crossing when a train was approaching. The dog saw the danger, and seized the child by the skirts of her dress, and being the stronger of the two, pulled her back upon the sidewalk, and stood over her until the train had passed, when he forthwith released his prisoner, and trudged on behind as though nothing had happened.

Serving Two Masters.—In the ruins of Pompeii there was found a petrified woman, who, instead of trying to fly from the destroyed city, had spent her time in gathering up her jewels. There are multitudes making the same mistake. In trying to get earth and Heaven they lose both. "Ye cannot serve God and mammon." Be one thing or the other.

[The following "Response" was received some weeks ago, but owing to the absence from the city of the "Contributor" having it in charge, has been delayed. It refers to the poem headed "Back Again," in No. 42, page 332, of "The Friend."]

THE RESPONSE.

Original.

Sweet singer of Spring's glad some prime,
We listened pleased and sad to thee—
Again has come the Summer time,
With varied beauty, harmony.

Spring flowers have found their early tomb,
But Summer's wreaths are on it strown;
The roses for the violets bloom,
The lilies o'er the jonquilles grown.

And just as beautiful and bright,
All in this western clime may be;
The earth, the sky, the shade, the light,
As there, anear the boundless sea.

The voice of wind, the song of bird,
Have many a youthful listener here;
Afair, the water's fall is heard,
In soothing cadence slow and clear.

And when the thunder tempest rolls
Its organ-blast among our hills,
It awes alike our trembling souls,
Until His voice the tumult stills.

Until the Bow of Hope is given,
Amid the sunshine and the rain;
A glorious arch, from earth to heaven,
The Promise, ever to remain.

Be it your task, pleased to unfold,
In Learning's haunts, your latent powers;
Search nature's mysteries, new and old—
Earth, sun and stars, alike are ours.

Each day of faithful labor done
Rewards the ardent, studious soul:
Through patient toil and faith, is won
The crown, and reached the longed for goal.

But, some of us have passed, through all
The changes of life's chequered way;
Soon, soon the Autumn leaves will fall
Around our silvered locks of grey.

And we must shortly bid adieu
To trial, toil—for rest above;
Behind us leaving life; and you
To our Father's guiding care and love.

O, children of this happier day!
What fruitage will Spring's blossoms bear?
Walk faithful in the narrow way,
In answer to parental prayer.

The standard of unchanging Right,
Uphold; our fathers nobly bore,
Through fiery trials, in His might,
A dark and frowning world before.

By His guarding hand may you be led,
Time's changing, wrestling journey through;
Till, by the stream of Life ye tread,
Where we will wait to welcome you.

Ascriptions of unending praise,
Responsive to the ransomed throng,
And blessings, and hosannas raise,
To Him, forever they belong.

Ohio, 6th mo. 1st, 1873.

SOMETIME.

BY MAY RILEY SMITH.

Selected.

Sometime, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have
spurned,

The things o'er which we grieved, with lashes wet,
Will flash before us, out of life's dark night,
As stars shine now in deeper tints of blue;
And we shall see how all God's plans were right,
And how, what seemed reproof, was love most true.

And we shall see, how, while we frown and sigh,
God's plans go on as best for you and me:
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that, sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key!

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil we reach the land,
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

Christian Weekly,

For "The Friend."

The Railroads of Hindostan.

E. D. G. Prime, in his interesting volume entitled "Sketches of Travel" says: The greatest change of a material nature that has taken place in India, has been through its railways. In no other part of the world has this improvement wrought such a revolution in travel, or made such a general innovation upon established customs. In Oriental countries, time is a commodity that has no appreciable value. In making a journey, as in any or all the business of life, it has been a matter of no account to the natives whether weeks or hours were consumed, it was all the same to them. Even after western ideas had taken root, speed was a plant of very slow growth. An American missionary informed me that when he first went to India he was three months in making the journey from Calcutta to Allahabad, a distance of 630 miles, which is now made regularly in about twenty-four hours. I met another gentleman in the north of India who said that, when he came to the country, less than twenty years ago, he was five months in making the passage from Calcutta to Dehra. When the railroad was opened from Delhi to Umballah, in 1869, making a continuous line from Calcutta, about the same distance as to Dehra, and not far from it, a special train made the entire distance, 1154 miles, in forty-one hours—not a slight reduction from five months. In old times, the common mode of travel up country was by the river Ganges, in boats which were pulled and poled against the current at the rate of a very few, if any, miles a day. Sometimes the progress was rapidly backward with the current. If great haste was required, the palanquin was resorted to; and in India coolies are not the most rapid travellers in the world.

The introduction of railways was at first strongly opposed by the natives and by some Europeans, but under the encouragement and substantial aid of the East India government the work was undertaken. Very few persons out of India appear to have any idea of the extent to which this branch of internal improvements has been carried. The first train of cars in India was set in motion in 1852, not twenty years ago, and now (1871) there are more than 5000 miles of railway in operation. The East India Railway extends already nearly 1500 miles, from Calcutta to the north-

west, near the borders of Afghanistan. Great Indian Peninsular Railway, from Bombay to the North-east, with its branches almost equal extent, and, besides these, are several important roads. The East India has a very practicable route laid out up the Valley of the Ganges. That part of India is a vast plain, resembling our western prairies, or even more level and extensive. For more than a thousand miles there is scarcely a single embankment or cut of any extent. Indeed, from Calcutta to the Siwalaya Mountains one rarely meets the slightest elevation. This made the construction of the road very easy; but in the west is some hard work. For a hundred miles out of Bombay the Great Indian Peninsular Railway crosses over or through a range of mountains, a succession of ghauts (mountain passes), vast embankments and viaducts of masonry, and is carried, within a short distance, through twenty tunnels cut in the solid rock. The works have been executed at a heavy cost. An idea of the solidity of the railways of India may be gathered from the fact that, notwithstanding so much of the country is open plain, making their construction, excepting through occasional ghauts, comparatively easy, the average cost of the 4000 miles completed at the opening of the year 1869 was \$85,000 per mile. They were built by private companies, the government guaranteeing five per cent. interest upon the capital invested without which they could not have been undertaken. The amount of interest thus advanced by the government up to January, 1869, was about \$125,000,000, of which more than half had been repaid from the revenue of the roads. Throughout the entire peninsula the rails were laid with a uniform gauge of five feet six inches. The narrow gauge, which has since been adopted. The weight of the rails varies from sixty to eighty pounds the yard.

The route by rail from Calcutta to Bombay via Allahabad, a distance of 1470 miles, completed in March, 1870, a month too soon for me to avail myself of its facilities for part of the distance; but the event was considered one of great importance by travellers to and from the north and east of India. Formerly passengers from England to Calcutta, and the cities up the valley of the Ganges, had sailed direct to Calcutta by the Red Sea; but now they travel by rail to Bombay, where they take the railroad to Allahabad, 845 miles, and thence to Calcutta, 625 miles, or to the north of India. The journey between Bombay and Calcutta was sixty hours. It may be shortened ere this.

Contrary to general expectation, the railways have been highly popular among the natives. They are a travelling people, have been accustomed from ancient times to long pilgrimages, and, as soon as they became familiar with the sight of the cars, they began to crowd them in great numbers. The system of caste was at first an objection, much as a high caste Brahmin was wont to consider himself polluted if even the shadow of a low-caste man fell upon him, and more if he touched him. The companies were strongly importuned to establish caste regulations in conformity with the social regulations of the country; but the government wisely bade it, and the advantages of this rapid mode of travel were found to be so great that the stern prejudices were overcome; and now

are not willing to pay for the exclusive use of a car are packed together promiscuously. Mohammedans and Hindoos, Brahmans and Pariahs, may be seen sitting together as composedly as if they had all been of one flesh. The railroads of India are having an important influence in breaking down the power of caste.

The telegraph was early introduced into India, connecting the principal cities north and south, east and west. During the mutiny it proved of incalculable importance. Wooden telegraphs being less durable in that climate than iron and many other countries, the telegraph to a large extent are erected on stone pillars. There are now 14,000 miles of telegraph wires in India, all under the control of government, and subject to a uniform tariff without regard to distance. A message of five words may be sent from one end of the country to the other for one rupee, about fifty cents in our money. Within the last few years the telegraph service has brought a great profit to the government. The postal service is a source of revenue, although the postage is cheaper than in any other country, at a half anna (or one cent and a half) for distance in the empire.

Opinions of Great Men on War.

"We cannot make a more lively representation of war and emblem to ourselves of hell, than the view of a kingdom in war."—Lord Byron.

"War is an instrument entirely inefficient for redressing wrongs, and multiplies instead of indemnifying losses."—Thomas Jefferson.

"The sentiment, or rather the principle, of peace you must prepare for war, is of difficulty and danger; for while we have large armies on hand to preserve peace, we are at the same time incentives and instruments of war."—Louis Phillipe.

"It is quite true, it may be said, 'What are our reasons against armies?' My answer is: Opinions are stronger than armies; opinions, if founded in truth and justice, will prevail, and prevail against the bayonets of war, the fire of artillery, and the charges of cavalry."—Lord Palmerston.

"I abominate war as unchristian: I hold it the greatest of human crimes."—Lord Brougham.

"Believe me, except a battle lost, nothing can do so much melancholy as a battle won."—What has been said by the several governments is such as would give them the power of regulating their military establishments, and the power to attend to the internal concerns of nations, and to improve the overgrown condition of their people."—Duke of Wellington.

"I pray that no war may break out. I do not see no war; it is a fearful work in its form, and revolting to me. Nothing can make me believe, that any man who has been in one battle can wish to be in a second, for personal feelings, if he has those of a man and a Christian. Woe to the ruffian that starts a battle that can possibly be avoided, or a wholesale murderer for his own selfishness."—Sir Charles Napier.

"Which may be added that of our own President Grant—"Let us have peace."

"I have found by experience, that nothing is so useful to man, than a spirit of mildness and accommodation."

Review of the Weather for Sixth month, 1873.

The weather was dry during the month just past. Rain fell to the depth of 1.50 inches,—about one-third of the average amount. The range of the thermometer was from 54° on the 14th, to 88° on the 19th, or 34°. The mean temperature for the month was 70.5°. The average height of the barometer was 29.595 inches. T.

Westtown Boarding School, Seventh mo. 7th, 1873.

DAY OF MONTH.	TEMPERATURE.				HUMIDITY.				BAROMETER.				Depth of rain.	WIND.	CIRCUMSTANCES OF WEATHER.
	7 A. M.	2 P. M.	7 P. M.	MEAN.	7 A. M.	2 P. M.	7 P. M.	MEAN.	7 A. M.	2 P. M.	7 P. M.	MEAN.			
1	52	72	63	62	80	43	60	61	29.95	29.83	29.82	29.86		W, W, W.	Clear all day.
2	51	77	70	69	72	45	57	58	29.82	29.81	29.76	29.79		W, W, S.	Clear all day.
3	63	72	62	65	72	46	56	58	29.75	29.76	29.72	29.74		N.E., N.E., N.E.	Fair, Clear, Fair.
4	56	74	73	67	100	76	87	87	29.58	29.48	29.31	29.45	.21	N., S., S.	Foggy, Fair, Fair.
5	73	79	67	73	87	57	81	75	29.21	29.27	29.32	29.26	.08	West all day.	Fr., Fr., Cl. 1 P.M. thun. sho.
6	69	80	76	75	81	62	62	68	29.41	29.40	29.41	29.40		W, W, N.	Clear, Fair, Clear.
7	64	72	65	67	65	49	56	56	29.51	29.55	29.61	29.59		W, W, N.W.	Clear, Fair, Clear.
8	59	82	79	73	72	51	53	58	29.73	29.73	29.73	29.73		N., W., N.E.	Clear all day.
9	58	73	68	66	80	50	70	66	29.73	29.70	29.65	29.69		West all day.	Fair, Fair, Clear.
10	69	78	72	73	66	58	73	65	29.63	29.60	29.55	29.59		South all day.	Fair A.M., Clear P.M.
11	71	71	70	70	79	74	97	83	29.55	29.56	29.60	29.57		W, S.W., S.	Cloudy all day.
12	64	79	70	71	65	50	61	58	29.68	29.70	29.72	29.70		N.W., N., N.W.	Clear all day.
13	62	72	58	67	70	53	75	66	29.76	29.74	29.66	29.72		E., E., S.E.	Clear, Fair, Clear.
14	54	68	64	62	96	78	78	84	29.61	29.53	29.50	29.54		N.E., N.E., S.E.	Cloudy, Cloudy, Fair.
15	62	68	66	65	87	78	94	80	29.52	29.52	29.50	29.51	.04	S.E., S.E., S.	Cloudy all day.
16	67	82	79	76	93	47	58	60	29.50	29.51	29.46	29.49		W, W, S.	Cloudy A.M., Clear P.M.
17	73	84	74	77	73	55	57	61	29.47	29.50	29.51	29.49		W, W, N.	Clear all day.
18	67	79	73	73	87	82	71	80	29.53	29.52	29.48	29.51		N.A.M., S.P.M.	Clear all day.
19	69	88	80	79	78	63	67	69	29.46	29.42	29.40	29.42		West all day.	Clear, Fair, Clear.
20	80	87	77	81	67	77	76	73	29.36	29.38	29.72	29.45		"	Clear all day.
21	67	79	71	72	65	67	57	63	29.60	29.61	29.61	29.60		"	"
22	66	80	75	73	70	47	54	57	29.66	29.66	29.70	29.69		N.E. all day.	"
23	64	65	62	63	100	93	100	97	29.66	29.66	29.67	29.66	.25	N.E., N.E., N.	Cloudy all day.
24	62	66	60	62	87	87	93	89	29.89	29.93	29.84	29.88	.05	N.E., N.E., E.	"
25	59	80	67	68	87	71	56	71	29.94	29.93	29.87	29.91		N.W., N.W., S.E.	Fair, Fair, Clear.
26	61	77	65	67	81	58	71	70	29.80	29.68	29.60	29.66		South all day.	Cloudy all day.
27	63	80	74	72	87	67	94	82	29.48	29.46	29.42	29.45		"	"
28	69	83	80	77	93	67	79	79	29.42	29.42	29.44	29.42	.22	W, S., S.	Cloudy, Fair, Clear.
29	70	80	72	74	87	70	87	80	29.43	29.32	29.38	29.37	.55	S.E., S.W., S.E.	Cloudy, Fair, Fair, showers.
30	72	80	72	74	93	70	87	80							

For "The Friend."

Additional Notice of Esther Collins and Ann Edwards.

In addition to the account concluded in "The Friend" of last week, it seems proper to state that the body of Esther Collins was found twelve days after the accident, in the carriage on the sand-bar opposite Philadelphia, and her funeral took place the next day from the residence of her son-in-law, David Roberts, attended by a very large concourse of people, Friends and others. The body of Ann Edwards was found on the Pennsylvania shore, in the early part of the Fourth month following, and conveyed to her late residence in Moorestown, and buried in Friends' graveyard in that village, by the side of her friend Esther Collins.

Although so little is left on record respecting Ann Edwards, the minutes of Chester Monthly Meeting show, that she was actively engaged in religious service from 1810 to 1818, visiting during that period, Virginia, New York, and Baltimore Yearly Meetings, (the latter three times) and many of the meetings comprising them. The only narrative known to be preserved of any of these journeys, is one of a visit made in 1811, to some of the meetings within Philadelphia Quarterly and Baltimore Yearly Meeting, in which she was accompanied by Esther Collins and Ebenezer Roberts. A brief account kept by E. C., concludes with humble acknowledgment of the loving kindness and tender mercy of a gracious God, extended to them throughout the journey. She had also much service within the limits of her own Yearly Meeting, among Friends and others. In 1811, she visited all the families in Moorestown and its vicinity, who were willing to receive her, which it is believed they all did, with one exception.

For many years there was no place of worship in Moorestown, except that of Friends, and many children were running neglected through the streets on First-day afternoons.

Her heart went out to these in the overflows of sympathy and Christian love, and at her suggestion a First-day school was established for their benefit, taught by members of our Society, and others who attended our meeting. This was continued for several years till an attempt was made to open it with formal prayer, which occasioned the withdrawal of some of the teachers, and its final discontinuance. About that period in the history of the Society of Friends, several such schools were organized in and around Philadelphia; and elderly Friends now living remember them as useful institutions, which exerted a healthful influence over a much neglected class of children. It was then customary in the families of Friends (and we hope the same good practice is still maintained by very many) for the heads of families to gather the younger members around them for religious reading, during portions of the First day of the week, thus exercising that parental control and oversight, which properly belongs to their position.

First-day schools, as now conducted in other religious societies, and in too many cases among Friends also, are connected with practices inconsistent with the principles given to our Society to uphold, and occupy a position very unlike that held by the schools in which Ann Edwards and other Friends of her day were interested. In her ministry, which was in the demonstration of the spirit, she bore a full testimony to the divinity, and various offices of our Lord Jesus Christ, and in prayer seemed to have near access to the throne of grace.

Having indulged in much gayety of attire before joining in membership with Friends, she afterwards felt constrained to practise great simplicity, and her path was for a time exceedingly narrow in this and other respects; believing some restraints of a peculiar character to be laid upon her, as a trial of her faith, and test of obedience, which were afterwards

removed. Her family, though treating her with kindness, not being able to feel with her at this time, rendered her exercises more trying. In 1815, her sister Elizabeth Edwards, was also received into membership with Friends. Though not called to much active service in the church, she was concerned in conduct and conversation, to adorn the doctrine she professed, and is remembered as a most agreeable companion, being one of those bright, cheerful spirits, who carry sunshine wherever they go.

In the Quarterly Meeting held at Haddonfield in the 3rd month following the removal of Esther Collins and Ann Edwards, Elizabeth Evans (then Barton), and a member of that meeting, in a remarkable communication repeated the following lines, in reference to the feeling which evidently pervaded the meeting, on account of the loss the church had sustained.

His master taken from his head,
Elisha saw him go;
And in desponding accents said
Ah! what must Israel do!

But he forgot the Lord, who lifts
The beggar to the throne,
Nor knew that all Elijah's gifts
Would soon be made his own.

What! when a Paul has run his course
Or an Apollos dies,
Is Israel left without resource?
And have we no supplies?

Yes, while the dear Redeemer lives,
We have a boundless store;
And shall be fed with what he gives
Who lives for evermore.

An Itinerant Eating-House.

A civil engineer, of the name of Riddle, has suggested a singular scheme for supplying hot dinners to industrious families at their various homes, which is described by a writer in the *Practical Magazine*. The theory is so new that an acceptance of it in full is hardly to be expected; yet it is so suggestive, that many parts of it are likely to bear good fruit if carefully studied. The project was first submitted, some time ago, to the Food Committee of the Society of Arts, and then, at the wish of the society, developed more fully at one of the regular meetings.

Mr. Riddle starts with the warrantable assumption that provisions can be bought to better advantage wholesale than retail; that well-planned cooking effects a vast saving of fuel over any of the common ranges and stoves; that a few cooks can prepare dinners for a large number of persons where the organization is good; and that greater comfort, more cleanliness and less waste may be ensured thereby. He takes what may be called the lower grade of the middle class and the upper grade of the working class, and proposes to supply them with hot dinners in a way that will enable them to economize their time in other ways. There are many districts in London, almost entirely occupied by such families—industrious, but not poor; and he supposes from three to four thousand persons in one district to be supplied from one establishment.

A plot of ground is rented nearly in the centre of the district. On it is built a structure of iron and glass, with very little brick or wood, and all parts easily removable for enlargement or alteration. The building, say one hundred and sixty feet by forty, is divided

into sixteen compartments, each twenty feet square by eighteen feet high. Tramways run along the floor, with turn-tables at intervals, through a broad passage with eight compartments on each side of it. Each compartment has its assigned purpose—one a meat store, one a vegetable store, one a dry goods and grocery store, one a pudding-mixing room, three or four cooking rooms, steam engine and boiler room, stable, earthouse, harness and fodder room, canister cleansing and repairing room, counting-house, manager's room, &c.—all so localized relatively one to another as to obviate confusion. The establishment buys the food, cooks it, and sends it out; and this order denotes the way in which the operations can best be studied.

Shopkeepers in the district act as agents. Their number and the mode of paying them for their trouble, are matters easily managed. Each agent is provided with books of blank tickets. Each leaf of the book comprises three repetitions of the same ticket, one to be given to the patron, one to be sent to the central office, and one to be kept by the agent. The blank form contains space for the entry of various kinds and weights of hot cooked and canistered food. Each ticket represents one dinner for one family or household. The items are entered in pen and ink, and the money paid to the agent. Dinners for any number of days may thus be settled for at any one time. The central office receives a duplicate (or rather triplicate) of each ticket, and arranges for the execution of the order denoted by it. The driver of each cart is provided with a proper list, showing the destination of the several tins entrusted to his care; and the marshalling of the route is so managed that he may waste as little ground as possible in taking his circuit. A "post-man's knock" is to be permitted to him, to ensure prompt attention. The back of the cart is opened, or, at least, that one compartment of it which contains the tins wanted at the moment; they are quickly taken out, and all made snug and tight again, seeing that it is part of the problem to be solved how far the whole contents of the cart can be maintained at a temperature of 212 Fahrenheit or so. The receiver of the dinner gives up the ticket, which has already been paid for.

"Is there not a Cause.—It has occasionally been charged upon this Journal that it is of too controversial a character. We are not conscious of ever having had a desire for controversy for the mere sake of controversy. No room appearing for the inquiry, 'Is there not a cause?' we avoid rather than indulge in disputation. But whence the dislike, amounting almost, we may say, to horror of controversy? Does it proceed from so weak and deficient a sense of the value of Truth, and the danger of error, as to beget a state of torpid indifference whether the one or the other prevails in the world? Well may we desire for all our dear friends, as well as for ourselves, to be preserved from falling into so lethargic a state. The world, both religious and civil, has ever been and will be in a state of controversy. History, both sacred and profane, as well as daily observation, amply evidence the fact. Is not life itself likened to a warfare? Is not the heart of every individual a theatre of conflict?—the flesh warring against the Spirit, and the Spirit against the flesh? We find Paul the apostle, in writ-

ing to Titus, enumerates among the qualifications of a bishop or overseer his being 'to convince,' or as more correctly rendered *confute* the gainsayers.

As to the unpleasant state of Society & a difference of opinion to some extent & sent, we have never been able to see the case is to be mended by a determined refusal to look at the evil. As with the so with the mind. We do not expect to cover our health by remaining in quietude of our disease. Nor need it, & imagine, be any source of either surprise or discouragement that the church in our times, were not exempt from similar position. They had among them teachers heresies, even denying the Lord that bore them. Some there were whose mouths were to be stopped—some were men of cold minds, destitute of the faith, teaching things which they ought not, &c. &c.

We do not find either apostolic example or example encouraging indifference in cases; their motto was not peace at any but first purity, after that peace. It ever be an incumbent duty on those who the Truth to defend it when assailed, and expose error—of course in a Christian—in meekness instructing those that oppose themselves.

If all controversy among Friends is excluded, there must be a cessation of attack upon the established faith of the Society. Such as are unable to accept that faith professed for upwards of two centuries & do better quietly to withdraw than give to dissension. On the other hand, if individuals will attack that faith, controversy ensue, and the blame of it must rest on them, and not with the defenders of faith.—*The British Friend*.

A Lepers' Village.

A curious Town in the Sandwich Islands.

In William R. Bliss' new book of travels in the Sandwich Islands, he describes as follows a "Lepers' Village:"

"There is leprosy in the Hawaiian Islands, but none of it is to be seen in Honolulu, those who are afflicted with it are sent to lepers' village, on the island of Molokai.

To visit the settlement on Molokai, we is about thirty miles east of Honolulu, embark on a clipper-schooner bound to the westward, to bring down a cargo of sugar, Lahaina—a town on the island of Maui, where lepers may be seen in its one principal street.

After rolling to starboard and rolling larboard all night long, the schooner 'Hesperus' at sunrise, off the southern coast of the island, and we are set ashore from a boat in the little harbor of Kaunakakai.

The island is green with vegetation, but nearly deserted. There are less than five hundred persons on it, although it covers one hundred and seventy square miles. We ride on horseback away from the shore up the ascending plains, in a north-easterly direction, we pass deserted garden patches, fallen walls and ruins of native huts, on which knots of long grass are waving like signals of distress.

Crossing a succession of green hills we come suddenly to the brink of the precipitous

laupapa, which looks north to the ocean, is two thousand feet high. Below, from the foot of the precipice, stretches a plain, diversified with hills and vales, and reaching to the distant shore, where it curves like a bay into the sea, turning up a white swathe to the trade wind. The plain is covered with luxuriant vegetation; but we can see nothing on it. Here and there a few brown patches catch the eye. Far on the right are dots of white houses. That is the leper village. The leper bridle-path zigzags down the front of the precipice, and we must descend it. Unwreathing vines, white blossoms and hanging trailers, which adorn and obstruct the descent into this valley of death, the leper steps carefully and tediously. In an hour they reach the plain, when a gallop of miles brings us to the settlement. It consists of detached houses, enclosed by low picket fences, standing in open pastures and sweet potato fields. Papaya, banana trees and a winding brook give a picturesque appearance to the village. The horizon is bounded on one side by the uncovered precipice, which shuts off the sea, and on the other side by the ocean.

Every prospect pleases, and only man is vile. Every person in this community is a leper. Those who have not sore hands or feet, the lepers till the ground and the women braid the hair.

Those who cannot take care of themselves are nursed in hospitals by leper nurses. Boys and girls go to school to lepers, learning the branches of a simple education which none of them can probably long enough to appreciate. They leave school with frolicsome shouts; they romp in the green fields, enjoying the air and sunshine like children in other lands, unconscious of their misfortune.

In a grassy field near the sea-shore stands the leper church, visited all day by the sun and breeze. Here a native minister, a leper, performs religious services on Sunday for his miserable fellows.

These poor people seem to be contented. A portion of five pounds of fresh meat and ten pounds of vegetables is issued weekly, in addition to what each one cultivates with his own labor. This support is so much better than any Hawaiian ever has at home, that natives living on other parts of the island have desired to make themselves lepers in order to be taken care of in this valley of death. As we turn away for our onward journey, it is natural to wish, for the sake of humanity, that there might be in this beautiful valley a river Jordan, into which these miserable people could dip and be cleansed. But the curse of Elisha upon the corrupt servant, seems to be irrevocably upon them:—"The leprosy of Naaman shall cleave unto thee and unto thy seed for ever."

Selected.

The End Crowns All.

Elizabeth Rawlinson and Lydia Lancaster, of England, travelled in America, in 1718. Lydia Lancaster was from Westmoreland, and was then about thirty-five years of age. They travelled with Elizabeth Rawlinson, who was from Lancaster; and they visited most of the meetings on the American Continent. Rawlinson came forth in the ministry at an early age of seventeen, and lived to the advanced period of eighty; her companion

attained the age of seventy-seven, having been a minister fifty-three years. Both of these aged handmaidens of the Lord experienced in their dying moments, a remarkable degree of the joyful realities of the religion of Christ their Saviour, and an assurance of a blessed resurrection in him. "A glorious crown and everlasting song is before me," said Lydia Lancaster, "and if the foretaste be so joyous, what are the riches of the saints' inheritance beyond the grave?" "My heart," said Elizabeth Rawlinson, "is full of the joy of God's salvation; yea, full of the comforts of the Holy Ghost. Oh! the height, and length, and breadth, of the comfort and joy that flows in my soul; my tongue is too short and my lips are too narrow to set forth one half of the goodness of my God."—*Bowden's History of Friends in America.*

The Flaw Hunters.—There are people who have a preternatural faculty for detecting evil, or the appearance of evil in every man's character. They have a fatal scent for carnation. Their memory is like a museum. I once saw at a medical college, and illustrates all the hideous distortions and monstrous growths, and revolting diseases by which humanity can be troubled and afflicted. They think they have a wonderful knowledge of human nature. But it is a blunder to mistake the *Newgate Calendar* for a biographical dictionary.

A less offensive type of the same tendency leads some people to find apparent satisfaction in the discovery and proclamation of the slightest defects in the habits of good men, and the conduct of public institutions. They cannot talk about the benefits conferred by a great hospital without lamenting some insignificant blot in its laws, and some trifling want of prudence in its management. Speak to them about a man whose good works everybody is admiring, and they cool your ardor by regretting that he is so rough in his manner, or so smooth—that his temper is so hasty, or that he is so fond of applause. They seem to hold a brief, requiring them to prove the impossibility of human perfection. They detect the slightest alloy in the pure gold of human goodness. That there are spots in the sun is, with them, something more than an observed fact—it takes rank with a *priori* and necessary truths.

There are people who, if they hear an organ, find out at once which are the poorest stops. If they listen to a great speaker, they remember nothing but some slip in the construction of a sentence, the consistency of a metaphor, or the evolution of an argument. While their friends are admiring the wealth and beauty of a tree whose branches are weighed down with fruit, they have discovered a solitary bough, lost in the golden affluence, on which nothing is hanging.

Poor Hazlitt was sorely troubled with them in his time. "Littleness," he said, "is the element, and they give a character of meanness to whatever they touch. They creep, buzz, and fly-blow. It is much easier to crush than to catch these troublesome insects; and when they are in your power, your self-respect spares them."—*Late Paper.*

Sins of Thought.—In contending against sensual sins, the main stress must be laid on the principle of exclusion—the absolute keeping away of bad suggestions and imagery

from the mind. Once in, the stain has struck on a substance so sensitive that, if not quite indelible, it is still terribly tenacious, and terribly prolific of sorrow.

It is here with beginnings that we all have chiefly to do, in ourselves and in our children. Here, peculiarly, the battle is secret and invisible. Not much can be said, and so the more must be done by prayer and instantaneous self-command, expelling the first contamination, and crying: "Cleanse thou me from secret faults."

In respect to many sins, self-examination may be safe and even necessary: but there are others where it is scarcely wholesome or profitable. Simple prevention, avoidance, the shutting of the eyes and ears, and pressing on to known duty, are the best security. It does not help much to go back and trace the ways of temptation. The wise man was right: "Avoid it; pass not by it; turn from it and pass away."—*Selected.*

The Infidel's Conversion.—When Claudius Buchanan was travelling in India, he obtained from the Jews in the interior of that country a very singular copy of the translation of the New Testament into Hebrew, made in the sixteenth century. The translator was a learned rabbi, and the translation is, in general, faithful. The design of the translator was to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the arguments of his neighbors, the Syrian Christians. But behold the providence of God! the translator became a convert to Christianity; his own work subdued his unbelief, and he lived and died in the faith of Christ. This manuscript is now in the public library at Cambridge.

THE FRIEND.

SEVENTH MONTH 19, 1873.

We are indebted to some one—we suppose our friend William Nicholson, of Kansas—for a printed copy of the "Journal of the Fourth Annual Session of the General Council of the Indian Territory, composed of Delegates duly elected from the Indian Tribes, legally resident therein. Assembled in Council at Okmulgee, Indian Territory, from the 5th to the 15th inclusive, of May, 1873." It is highly interesting, as showing the progress made in civilization among the tribes represented in the council, and the enlightened views and friendly, peaceable feelings entertained by several of the principal actors in the legislation.

The report of the "Committee on Agriculture," gives a concise but well-informing view of the present condition of the respective tribes in connection with this important subject; the more valuable, as being the representation of the Indians themselves, against which the charge of unfairness, sometimes made in relation to the reports of agents, cannot be preferred. We intend transferring the whole of the report to our columns; but at present, we confine our extracts to the preamble and resolution with which the report closes, and a letter embodied in it from "John Harrel, an Indian improvement, forty years a minister of the Gospel to the Indians."

"We recommend the adoption of the following preamble and resolution:

Whereas Our home and heritage now and forever, is a land of fertile soil and mild climate, fit for grazing and agriculture—which has worked out and must continue to work out the prosperity and happiness of our people—it being the foundation of all substantial wealth; and as a people we are interested in the productive development of our soil, and should, therefore, use every appliance looking to that end.

Resolved, therefore, That this Council recognize these facts, and that the Illustrated Journal of Agriculture, published in the city of St. Louis, already having a large circulation among our people, and being pre-eminently suited to our wants and necessities through its able writings and useful and beautiful illustrations, is hereby recommended, with the American Agriculturist, Colman's Rural World, Western Rural, Prairie Farmer and Country Gentleman, to our people and nations, as publications calculated to promote their interests, and should be read by as many of the people as are able to procure them.

JOSHUA ROSS,

Chairman of Committee on Agriculture.
WM. T. MACKEY, Secretary."

"Okmulgee, Creek Nation, May 12, 1873.

Mr. Joshua Ross—Dear Sir: In compliance with your request, in reference to the improvement of the Indian nations and tribes, I can only say, that during the forty years that I have known them, they have made great improvement in many respects, especially in agricultural pursuits. My acquaintance, however, is mainly confined to the Cherokees, Creeks, Choctaws and Chickasaws. It is true that their advancement has not been so great and sudden as some desired, nevertheless, it has been sure and constant, except during the late war. Just as soon, however, as peace was restored, they nearly all returned to their homes. As soon as practicable their houses and fences were repaired. In many instances their farms were enlarged and new houses built, and their families made comfortable. In a large variety of cases they raise an abundance of corn for home consumption, and some of them raise wheat, oats and cotton. During the present season, I have travelled extensively through the Indian Territory, and feel confident that there is a larger amount of land in cultivation in some localities than at any former year. The spring, however, has been quite cold and backward; nevertheless, we trust by the blessing of God, that our Indian friends will be able to realize a good crop during the present year, and give them encouragement for further progress in domestic pursuits.

As ever, your sincere friend,

JNO. HARRELD."

A Friend, in New England, has sent us an account of an incident occurring in a meeting there, about forty years ago. If furnished in plain prose, we will willingly give it a place in our columns; but the rhyme it is now in, is too devoid of the requisites of poetry, to make it suitable for publication.

SUMMARY OF EVENTS.

FOREIGN.—The situation of affairs in Spain has not improved. The people are divided into hostile and jarring parties and factions, and the strife between them

is attended with much loss of life and destruction of property. The Carlists, though probably a small minority of the whole nation, have latterly been gaining ground, and as their forces spread southward, they are joined by many of the peasants. A body of 4000 government soldiers, under General Cabrinetz, was surprised by the Carlist chief Saballas with 3000 men, and totally defeated. Cabrinetz was killed, and over half his command taken prisoners. The disaster is attributed to want of discipline in the Republican army. The troops which were captured surrendered almost without firing a shot. A serious insurrection of the "Internationalists" has broken out in Alcoy. The insurgents murdered the Mayor, notwithstanding the fact that he was a thorough Republican, and had made great sacrifices on behalf of the Republic. His body, as well as that of the collector of taxes, was drawn through the streets of the town by the insurgents, who obtained entire control of the city. Several cotton and other factories were burned by the mob. A Madrid dispatch says, the Cabinet is entirely united and resolved to suppress these disorders as well as the Carlist insurrection. Of the entire war indemnity which France was compelled to pay to Germany, only 500,000,000 francs remained unpaid on the 5th inst. The whole of the balance must be paid by the 5th of Ninth mo. In accordance with the terms of the treaty, the German troops began to retire on the 3d inst. from the Departments of the Vosges, Ardennes, Meuse and Meurthe, as well as the fortress of Belfort, and the whole of this district is to be evacuated by the Germans before the 15th of next month.

Dispatches from Khiva give the following account of events subsequent to the capture of the city: The Khan voluntarily entered the Russian camp and gave in his submission, formally declaring himself a vassal of Russia. General Kaufmann then restored him to the throne and appointed a council of administration to assist him in the government during the occupation of the Khanate by the Russian forces.

The Khan, in token of gratitude, issued a decree forever abolishing slavery within his dominions.

Gen. Kaufmann has sent dispatches to Teheran notifying the Persian government to make preparations for the reception of ten thousand natives of Persia, released from slavery by the Khan's decree.

A marriage has finally been arranged between the Duke of Edinburgh and Maria Alexandrowa, the Czar's only daughter. The Duke thus foregoes the right of succession to the duchy of Saxe-Coburg.

Cholera has appeared at various places in Germany, but the cases of disease are not numerous.

It is stated that eight Turkish men-of-war are on their way to Sumatra. The Turks claim the right to interfere in the quarrel between the Dutch and the Sultan of Acheen.

The rate of discount of the Bank of England has been reduced one per cent. and is now five per cent. The amount appropriated by Parliamentary grants for elementary education in England and Wales, has risen from eight shillings per scholar in 1863, to twelve shillings in 1873. About five million dollars a year is now expended on free schools.

Queen Victoria has approved of the recommendation of Prime Minister Gladstone, that a pension of 300 pounds a year be granted to Dr. Livingstone, the African explorer.

The first locomotive engine ever manufactured in the colony of Australia has recently been finished at Ballarat, under a contract with the government to supply ten engines for heavy traffic and fifteen for light, at a compensation of £81,320.

The steamship City of Washington, of the Inman Line, from Liverpool for New York, went ashore 70 miles west of Sambre, on the Nova Scotia coast, during a dense fog on the afternoon of the 5th inst. All the passengers and crew, with the baggage and spare stores, were landed in safety. The vessel was broken on the rocks and lost.

A Japanese paper states that three hundred and eighty-two Japanese students are studying in Europe, America and China. Of these five are women.

Eighteen Norwegians belonging to the German Arctic Navigation Company's service, who were left on Spitzbergen, were found dead by the party which went to their relief.

A London dispatch of the 14th says: A heavy storm of rain, accompanied by sharp lightning, swept over Yorkshire yesterday. Reports from various points in the country state that the crops were greatly damaged by the storm. Several persons were killed by lightning.

Madrid dispatches of the 14th state that the government forces had taken possession of Alcoy, reduced the insurgents to submission and disarmed them.

A detachment of government troops in the at Puente La Raina, Navarre, had surrendered the Carlists.

The insurgents in Carthage were masted entire town with the exception of the arsenal feared that the latter could not hold out long, the ships in dock would fall into their hands.

London, 7th mo. 14th.—Consols 92½. U. 1865, 93½.

Liverpool.—California white wheat, 11s. 8d. 9d. per 100 lbs. Uplands cotton, 8½d.; Orleans

UNITED STATES.—Miscellaneous.—The in Philadelphia last week numbered 498, including children under two years of age. There were deaths of cholera infantum, 33 of consumption, 28 marasmus, 18 inflammation of the brain the corresponding week of 1872 the mortality was to 852, the weather at that time being excessively

The valuation of taxable property in Boston amounted to \$682,721,300, of which \$443,283,400 charged to real estate, and \$239,446,850 to estate.

Poor's Railroad Manual, for 1873-74, just published gives a detailed statement of 425 railroads, of which following is a summary: Miles of railroad, 57,323; \$3,159,423,057; cost, per mile, \$55,116; gross earnings, \$473,241,055; operating expenses, \$307,486,600; earnings, \$165,754,373; dividends paid, \$64,400; total number of miles in operation, 67,104, of which 6427 were built last year, and made no others refuse information. The total earnings are 1,000,000 more than the receipts in the United Treasury, and the net earnings, \$48,000,000 more than the Government interest account. The total \$900,000,000 more than the national debt. 33,985 have been built since 1863.

A Washington dispatch says that the Geneva will be paid in U. States bonds, thus avoiding the turbances of exchange.

The Markets, &c.—The following were the quotations on the 14th inst. New York.—American gold U. S. sixes, 1881, 120; ditto, 1868, 118½; new cents, 115½. Superfine flour, \$5.25 a \$5.70; State \$6.40 a \$6.65; finer brands, \$7 a \$10. Amber gan wheat, \$1.60; No. 2 Milwaukee spring, \$1.52; Chicago spring, \$1.45; No. 3 do., \$1.37. Oats 51½ cts. Western rye, 78 cts. Western mixed 58 a 60 cts.; yellow corn, 62 a 62½ cts. Philadelphia Cotton, 20½ a 21 cts. for uplands and New Orleans wheat, \$1.58 a \$1.65; new amber, \$1.65 a \$1.70. Kentucky white, \$1.70 a \$1.85. Yellow corn, 6 cts. About 2000 beef cattle were sold at the Drove-yard. Choice at 7½ a 7¾ cts. per lb. gross to good, 6 a 7 cts., and common 4½ a 5½ cts. Sheep at 5 a 6 cts. per lb. gross, and hogs at \$7.25 a \$7.100 lbs. net. Baltimore.—Choice white wheat, fair to prime, \$1.65 a \$1.70; good to prime red, a \$1.70. Oats, 48 a 56 cts. Yellow corn, 6 cts. southern white, 86 cts. Chicago.—No. 1 spring \$1.23; No. 2 do., \$1.16. No. 2 corn, 35½ cts. Cured hams, 15 cts.

WANTED

A suitable Friend to serve as Matron in Haverford College. Apply soon to Samuel J. Gummere, Haverford College P. O., Montgomery Co., Pa.

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Application may be made to

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Thomas Wistar, Fox Chase P. O., Philadelphia.

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SAMUEL J. GUMMERE, President.
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